

PACIFIC YEARLY MEETING, 1963

Linfield College, McMinnville, Oregon, August 14-18

LETTER FROM THE CLERK

Our first business in life is to let our clamlike shells be opened, to let ourselves be worked upon by the Spirit; then we become channels through which the Spirit may flow to others. Our strength is made perfect in weakness; we fail when we think to achieve the Kingdom in our own strength. God is calling us to use our gifts in order to come into a more intimate knowledge of Himself and our fellows. The claim is upon our imaginations; without imagination and vision, we have nothing to foster our faith. All aspects of life are holy; let us take care not to draw any sharp lines between secular and spiritual life.

— 1963 Proceedings, Philadelphia Yearly Meeting

Very soon we will be in the midst of the 17th Annual Session of Pacific Yearly Meeting. In June, each Monthly Meeting Clerk and YM standing committee chairman received a reminder of items from Interim Committee needing attention before Yearly Meeting. I hope we can do enough careful and thoughtful planning and preparation so that we can have a good measure of unhurried, unprogrammed time together for worship, fellowship, visiting, prayer, and study.

A provisional agenda is given below, subject of course to changes and rearrangement as our plans mature. At our first evening session, *Conversations on the State of the Society*, we will try to re-capture the feeling of intimacy and knowing one another which we often experienced when we were a smaller Yearly Meeting. We hope that we can make this a meaningful experience in which we might gain some insight into the meaning of membership. The following quotation from *Pendle Hill Bulletin No. 164* could be helpful as we prepare for this session:

In the live silence, much tension that cannot be loosened by words is relaxed; much love that finds no mode of expression can flow between the worshippers; and the joy or suffering of one or another may be taken up by the whole body. Words may be spoken from deeper levels of the mind than those from which we usually speak, and insights may be opened to us through words of others or from an inward source. Of course, these meetings for Worship vary in vigor and grace. Much depends on the vigor and grace of the persons participating at any given time. But not all depends on that. There is sometimes a powerful integrating of scattered spirits, each separate one deeply unworthy of a grace that is granted to the whole. The fact that there does at times happen this vivid gathering of the group into a double relatedness, at once vertical and horizontal, gives the meeting a momentum and authority that helps carry it through its dull seasons — for these too must be accepted.

— EDWIN C. MORGENROTH, Clerk

PROVISIONAL SCHEDULE, PACIFIC YEARLY MEETING, 1963

Tuesday, August 13 (Extra Committee Day)

- 3:00 pm — Standing Committees - at call of Chairmen
- 5:30 pm — Dinner
- 7:00 pm — Interim Committee

Wednesday, August 14

- 9:00 am — Interim Committee (continued)
- 10:30 am — Standing Committees (as needed)
- 1:00 - 3:30 pm — Standing Committees (as needed)
- 4:00 pm — OPENING SESSION, PACIFIC YEARLY MEETING, 1963
(We sit together as families — children, everyone)
- 7:00 pm — Songfest (planned by Young Friends)
- 7:30 - 9:30 pm — YEARLY MEETING SESSION (2)
Conversations on the State of the Society and the Meaning of Membership

Thursday, August 15

- 8:30-10:00 am — Worship-Fellowship Groups I
- 10:30 am — YEARLY MEETING SESSION (3)
— Secretary's Report
— Business Referred from Interim Committee
— Special Comm. on Function of Int. Comm.
- 1:15 - 3:00 pm — Workshop Sessions; Interest Groups
— Ministry and Oversight Workshop (Pre-registration required) - "What Is the Source of Our Power?" (1)
— Social Order Committee - "Services to Offenders" (1)
- 3:15 - 5:00 pm — Education Workshop with Joseph Vlaskamp (1)
- 7:00 pm — Songfest
- 7:30 pm — YEARLY MEETING SESSION (4)
— Memorials
— Friends World Committee
— American Friends Service Committee
— Canadian Friends Service Committee
— The Service Committee in Mexico

Friday, August 16

- 8:30-10:00 am — Worship-Fellowship Groups II
- 10:30 am — YEARLY MEETING SESSION (5)
— Further Business from Interim Committee
— Bulletin Committee Report
— Social Order Committee Report
- 1:15 - 3:00 pm — Ministry and Oversight Workshop (2)
— Social Order Interest Group (2)
- 3:15 - 5:00 pm — Education Workshop (2)
- 7:00 pm — Family Night
- 8:30 - 9:30 pm — YEARLY MEETING SESSION (6)
— Nominating Committee Report
— Education Committee Report

Saturday, August 17

- 8:30-10:00 am — Worship-Fellowship Groups III
- 10:30 am — YEARLY MEETING SESSION (7)
— Ministry and Oversight Committee Report
— Visitation Committee Report
- 1:15 - 3:00 pm — Ministry and Oversight Workshop (3)
— Social Order Interest Group (3)
- 3:15 - 5:00 pm — Education Workshop (3)
- 7:00 pm — Songfest
- 7:30 - 9:30 pm — YEARLY MEETING SESSION (8)
— Special Comm. to Study Travel Allowance
— Budget and Treasurer's Report
— Peace Committee Report

Sunday, August 18

- 8:30 - 9:30 am — Worship-Fellowship Groups IV
(Optional session)
- 9:45-10:45 am — CLOSING YEARLY MTG. SESSION (9)
— Epistles
- 11:00 am — Meeting for Worship and Closing Minute
- 12:15 pm — Lunch (Final meal together)
-
- Breakfast: 7:30 am
- Lunch: 12:15 pm
- Dinner: 5:30 pm

LETTER FROM THE JUNIOR YM CLERK

Warm greetings to all Young Friends:

I hope that each of you is planning to join us in a few weeks on the beautiful campus of Linfield College for our 1963 Junior Yearly Meeting.

Ellen Thatcher has outlined below our plans for discussion, business and just plain fun. The program will really be exciting! Several of you have suggested that you would like to talk about Quaker testimonies, practices and theology (in other words, everything!). To provide for this, we've planned a "Quaker Information Please" session, with a panel of adult Friends on hand to answer questions and take part in the general discussion. Start saving your questions!

Our advisors are Monette Thatcher and Foy Van Dolsen (Junior High) and Alura Dodd and Paul Davis (Senior High).

Be sure to bring song books, musical instruments *and* music, swimming suits, and inspiring material you may have read or heard. PYM Songbooks will be ready by Yearly Meeting time.

See you all on Wednesday, August 14.

— CONNIE JUMP, Clerk

YOUNG FRIENDS ARRANGEMENTS

Junior and Senior High Young Friends coming to Yearly Meeting will be housed together, with house parents interspersed between rooms in the dorms. They will have a central meeting place for their discussions, business meetings, and informal get-togethers.

Both groups will have their own discussion programs (plus some joint meetings), with excellent leaders. They will continue to meet with adults at the Worship-Fellowship groups each morning.

To draw everyone together in close fellowship, a songfest will be held each evening from 7 to 7:30 in the main auditorium. Young Friends will plan the program and provide musical accompaniment. A Young Friends' songbook will be compiled from songs Young Friends sing often, and a few new songs for use at Yearly Meeting.

Young Friends will again supply pages for each of the adult business sessions. Volunteers will be chosen at the first Young Friends business session.

For recreation, there are several rooms with pianos which Young Friends will be able to use for musical get-togethers. Those who have guitars and other instruments are urged to bring them. The gym may be used for dancing. Also on campus, there is a bowling alley, pool table, gym and tennis courts. It is hoped that a crafts program will also be arranged.

Parents or sponsors will be responsible for any Young Friends not participating in planned group activities.

— ELLEN THATCHER, *Chairman*
Young Friends Arrangements

VOLUNTEERS NEEDED FOR CHILDREN'S PROGRAM

Most children accompany their parents to our family-centered Yearly Meeting, leading to a richer experience for all. But this also means arranging for a large number of children. A committee of Friends in Washington has been planning programs and recruiting teachers for the children's program of Yearly Meeting.

We will ask a parent of each child under four to spend one morning with this age group. In addition, we need volunteers who could take a morning class, help with an evening program, spend half a morning assisting with a group, or work on afternoon crafts. If we have many people each willing to give a little time, nearly all adults will be able to attend most of the adult sessions.

— ALICE MILES
University Meeting

PYM BOOK SHOP

Ye Friendly Book Shoppe will again be open for business at Yearly Meeting. A wide assortment of adult books and literature will be available, plus a collection of books for children and young people. Books by two members of Pacific Yearly Meeting will be featured: *Denny and the Indian Magic* and *Ronnie and Don*, by Lester Rowntree; and *A Year in Paradise*, by Floyd Schmoe.

— WANDA UNDERHILL
Berkeley Meeting

MEMBERSHIP OF CHILDREN

➔ For Monthly Meeting Action

The Discipline Committee has drawn up the following paragraphs on children's membership for study, discussion and comment by Monthly Meetings. Ministry and Oversight Committees in Meetings are encouraged to initiate this discussion and to send comments to the Chairman by early 1964. Guided by the exercise on this draft, the Committee plans to compose a final section for the DISCIPLINE (replacing the paragraph near the top of page 11, 1957-62 edition).

The language used here is not meant to impose uniform practices and terminology within Monthly Meetings concerning children's membership. It would not prohibit, say, "automatic" or "birthright" membership for children. But it does say that Yearly Meeting will use a certain terminology; and it sets a standard for Monthly Meetings which we believe would involve active responsibility on the part of parents with respect to the meaning of children's membership. Also, this new draft gives added independence and responsibility toward membership to young people as they come into their teens.

We welcome children into the Meeting for the same reason we welcome them into a family, because we love and cherish them. All children of the Meeting are from birth under its care and oversight. Though some Meetings may use other designations, the Yearly Meeting designates as junior members all children and young people enrolled as members of Monthly Meetings who have not as yet become adult members or reached their 21st birthdays. Junior membership may be granted upon the written request of a child's parents, or those legally responsible for him, if one or both are members of the Religious Society of Friends. Parents, whether or not their children are enrolled as members, have a duty to provide for their spiritual nurture and to develop in them a growing sense of responsibility.

As a young person becomes old enough to make important decisions for himself, he is encouraged to consider becoming an adult member. This time may vary for individual young people, perhaps from early 'teens on. A young person in the Meeting who comes to such a decision, whether a junior member or not, may initiate a request for adult membership, which will be considered according to the Meeting's regular procedure for membership. It is the responsibility of the Committee of Ministry and Oversight to consult each junior member at an appropriate time, usually by the age of 18, concerning his desire to become an adult member. If by his 21st birthday a junior member has not indicated a desire to become an adult member, he shall be asked in writing whether or not he wishes his name to be continued on the roll as an adult member, and his wishes at this time shall be followed.

— DISCIPLINE COMMITTEE, PYM
FERNER NUHN, *Chairman*
420 W. 8th, Claremont, Calif.

A PRAYER

*There is that of God in every man
and in myself.
There is that of the devil in every man
and in myself.
Let me be aware of this, oh God,
And let me walk with You.*

— MARIE MARCUS
Palo Alto Meeting

EDITORIAL: A PLEA FOR TRUST

Many of the responses to *What Price Quakerism?* (March 1963) have expressed fears that if the suggestions in it were followed, Yearly Meeting would become a super-authoritarian body whose decisions the member meetings would be obliged to follow.

I can well understand how, in this time of growing bureaucracy and centralization in government, such fears could arise. Perhaps they are also a reaction to the overly strict, tradition-bound practices of 19th century Quakerism itself. The individual voice is hard to hear in today's world, and we desperately need to preserve it.

But I am disturbed at the tone of these fears, implying as they seem to do a distrust of each other, and an unwillingness to accept decisions made by our Yearly Meeting, even though they have been reached after long and prayerful consideration. Is it not a major purpose of Yearly Meeting to bring together Friends with different backgrounds and experiences, so that our understanding may be deepened and our concerns implemented in a more seasoned fashion than is possible in a monthly or regional meeting?

We are not a spiritual bureaucracy, but rather a *religious society*, a community seeking the Kingdom of God. Our representatives to Yearly Meeting are not elected after sometimes bitter campaigning, but chosen carefully by the whole Monthly Meeting on the basis of our belief that they know us, are our fellows, and can, with God's help, speak on our behalf. We try to select Friends for Yearly Meeting Committees who have special gifts for each task. And having chosen as well as we know how, we *must* delegate responsibility to these Friends. We must trust them to seek solutions and bring fresh insights to the ways our testimonies can speak to our current condition.

And trust is based on love, of the kind that led a first-century observer to exclaim: "See how these Christians love one another!" Can we truly be called Friends if we do not have such trust?

LETTER FROM THE ORIENT

Hiroshima, June 17, 1963

FAREWELL TO HIROSHIMA

We have come to the time of summing up on Hiroshima and saying goodbye. It is so hard to leave the dear young friends we have made here that we wish sometimes we hadn't come. "...Crossing the world as friends do the seas, they live in one another still." Those words of William Penn often come to mind. He was comparing death to crossing the seas, while we shall literally cross them. Last night our English conversation group entertained us at a dinner party which ended with their singing Japanese songs for us, and then "Auld Lang Syne" in Japanese, a traditional goodbye song here.

This morning, in the "foreign affairs office" at City Hall, we found ourselves cornered by reporters who wanted to interview the departing visitors. How strong had we found the peace movement in Hiroshima? Which organizations had we found the best? What did *okusan* (wife) think of the women's peace movement in Japan? We had to say we had not found a strong peace movement in Hiroshima, and that we rated Orizurukai high.

What would Mrs. B. report to Yearly Meeting when she got back? Answer: That Hiroshima is much more complicated than we had been inclined to think; that it has recovered more than most Americans know or imagine. They replied that most Japanese also do not realize the recovery of Hiroshima.

We in turn questioned the reporters. Our chief question — How seriously does Hiroshima take itself as a peace city? — evoked some interesting comments. In the nature of Japanese politics, organizations like the FCNL or the Foreign Policy Association, groups without ideological ties, devoted to supra-partisan causes and to creating an informed public, seem unthinkable. At the idea of citizens telling the government what it should do, they smiled, but thoughtfully, and agreed with us that the Japanese scientists who continue defiantly to tell the government that it is too easygoing over the safety of nuclear submarines are very brave. So our impression that peace organizations are weak was confirmed by what the reporters said. They went on to say that whereas peace action had once centered around the survivors and their hideous memories, now with the passage of time that motive force is not so strong and scientists are coming to the center in the concern for peace.

They spoke of what we have known before, the division in the city between the minority of the survivors who remember, and those, survivors and non-survivors, who don't want to remember

and want to live now as well as they can; and of the fact that the mayor cannot emphasize anything displeasing to the national government, on which cities depend for help far more than our cities do on Washington. The reporters seemed to agree with one who said that beneath all appearances there is a profound devotion and yearning for peace in Hiroshima that has far more depth than is to be found elsewhere in Japan. Oh, Hiroshima, if you could take leadership!

A ZEN INTERLUDE

In May after we wrote you we found ourselves in a sort of Zen Buddhist interlude. It began with looking up Dan Welch (from Stockton), who is studying at Ryutaku Monastery in Mishima. The temple was one's dream of old Japan come to life — shadows, peace, simplicity, and sheer beauty. The English-speaking abbot, a Zen master, received us with a warm grace we shall never forget. As we were leaving, he took our hands in his, saying, "Friends!" — a freedom of gesture the Japanese don't usually allow themselves.

On the way back from Tokyo, we stopped in Kyoto to talk over with Eshin Nishimura, a young Zen priest who spent a year at Pendle Hill, Douglas Steere's idea of a center for "mutual irradiation" of religions, a dream that could come true if enough individuals could be found to support it. Eshin Nishimura's guess was that it would cost \$2,000 a year. We were taken to call on the 93-year-old abbot of Myoshinji, whom we think of now along with two pieces of 7th century Buddhist sculpture, both showing the Buddha to Come, the Messiah, and both expressing completely compassion and peace.

Back in Hiroshima, we attended an interfaith meeting in a Zen temple on the Heiwa Dori (Peace Avenue). It had been destroyed by the Bomb and 25 people in it killed. Now, like the other temples, it is concrete, but painted white and aglow with gold and vermillion, very different from shadowed Ryutakuji among its trees.

SUMMER PLANS

We are off for Nagasaki in the morning, and next week, if the water shortage permits, we fly to Hong Kong. Catherine sails on July 15 for Honolulu, home and Yearly Meeting. David will visit two AFSC International Student Seminars, one of which begins in Hiroshima on August 6, make another visit to Korean Friends, and give the opening talk of the International YMCA

Student Seminar at International Christian University on August 19, before flying home to classes.

SOME COMMENTS ON THE PROJECT

This is perhaps the place to say a word about the Friend in the Orient as a project. As we have written Floyd Schmoie, we do not think there is great need to continue here. There would be much point in sending a Canadian member of Pacific Yearly Meeting to mainland China. That great presence looms to the west of us, whether the United States Government admits it or not. It would also be good to send a couple to Seoul to help the Meeting there. Their saying, when it comes to Quaker practice, "We often feel lost," is haunting.

Either undertaking would take money — which reminds us of Betty Peckham's article and the letters commenting on it. The present practice of accepting the Peace Committee's recommendations and then financing through luck or someone's campaigning leaves a great deal to be desired. As one of the projects under discussion, we shall not express a preference, but would like to say that we carry a minute from Yearly Meeting, not just the Peace Committee. We think most of the comments so far have not come to grips with the issues she raised.

We thank you for choosing us to be the outpost of Pacific Yearly Meeting. We hope to report to you more fully during the coming year.

— CATHERINE AND DAVID BRUNER

A PARABLE

A certain man fell among thieves who stripped him of his simple, untried faith and confused him and departed, leaving him half dead. And by chance there came a certain Quaker that way: and when he saw him, he said to himself, "Ours is a small mystical sect, requiring a quiet, inward temperament. We never proselyte." And he passed by on the other side.

And likewise another, when he was at the place, looked on him, reflecting that if the stranger had had the power of positive thinking, he would not be in so great misery, but would be happy and flourishing. And he passed by on the other side.

But a certain representative of a mass church, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, saying, "Come, I will take you to a safe lodging where your doubts will be answered, your faith will be instructed, and your body and

spirit will be cared for.”

Which now of these three was neighbor unto him that fell among thieves? More, which of these three will be alive in the future to speak to the condition of those who will continue to lie spiritually wounded and half dead by the side of the road?

— MADGE T. SEAVER
San Francisco Meeting



LETTERS TO THE EDITOR

NON-CHRISTIAN QUAKERISM

I have been thinking off and on for the past several years about the issue of “non-Christian Quakerism” to which Gurdial Mallik’s article alludes. My thinking was first stimulated by the question posed by Maurice Friedman, known for his translations of Martin Buber and with whom Friends find themselves very much in accord: “Would your Meeting accept *me* as a member — as a Jew and not a Christian?” . . .

In theory it seems unthinkable that a Friends Meeting would not include all worshippers of God, if for no other reason because of Friends’ belief in continuing revelation. Our form of worship is all-embracing in its silence, though the messages may not be. In practical matters involving the life of the Meeting, however, the answer is not so simple. Since the Meeting is, or aims to be, a community, it needs common bases in as many aspects of living as we can manage.

I have observed that the Jews who attend the Morningside Heights Meeting in New York City, where I am a sojourning member, are often uncomfortable at the messages stemming from a Christian background, which is the heritage of most Friends. I think this is the reason few of these Jewish attenders choose to become members, even though we have never stressed the issue of becoming “Christians.” In another Meeting, the Jewish parents of one youngster (also members of the Meeting) objected to the use of a nativity scene in First Day School because it centered on one historical revelation of God. These are some things that stand in the way of achieving the unity that a Friends Meeting needs.

I think I would reply to Maurice Friedman today: “Would you feel comfortable in a community which is oriented in the Christian tradition?” I suspect Maurie would feel comfort-

able, just as Gurdial Mallik seems to be, because they have both so trained themselves that they place their importance on the Source and not His manifestations in various persons..., but they are both unusual people.

I can conceive of a *Hindu* Friends Meeting in India, but I cannot imagine that I would feel in close unity with it, for they would be talking a language I do not understand. It is not that I would not be in sympathy with it, but, unless Hinduism is so clearly parallel that the transfer into Christian tradition is immediately apparent, I doubt if I would understand their references. At any rate, these are the considerations which I feel should obtain with regard to “mixed marriages” in membership.

— FRANCES WOODSON
Orange Grove Meeting

MARTHA AND MARY

I was very interested in Gordon Petter’s letter in the April-May issue, but not convinced by it. Martha and Mary had a very distinguished guest in their house who attracted many other visitors. This placed an extra burden on the sisters, but did not absolve them from the ordinary rules of hospitality. In a parallel situation, a husband would normally leave his wife to do the work, and the wife might well get a little aggrieved, but would put up with it. Martha’s protest invited the snub she received, but to argue from this that we are excused from action when confronted by difficult decisions is fallacious.

It is very true that Fox, Penn and Elizabeth Fry did not wait for Yearly Meetings to implement their concerns, but neither did they shirk the involvements into which these concerns led them, including imprisonment and suffering.

In Jesus’ time, governments were not organized into departments affecting our day-to-day lives. Now they are so organized that we must come together to consider what is to be done before they entirely frustrate us. . . .

Jesus said to the woman at the well in Samaria, “God is a spirit and they that worship Him must worship Him in spirit and in truth.” Friends will not deny that worship is at the core of their religion, but worship does not consist of passivity alone and is to be found as well in work with others as in Meeting. As to whether Meetings are called Monthly, Yearly, Preparative, or Quarterly seems to me immaterial: Their richness lies in what they evoke, and all in my experience can evoke both spirit and truth.

— RICHARD BROUGHTON
Edmonton Meeting

Friends will recall meeting English Friend Mauricle Hussey last summer, either at Pacific Yearly Meeting or in her travels on the West Coast to show her slides and give talks on her numerous extensive visits to the Soviet Union. The letter below was sent to the FRIENDS BULLETIN in April.

Please give my warm good wishes to [all those] who kindly entertained me, or helped me to fulfill my wish to lecture as widely as possible.

I continued to address Meetings, and on radio and TV in Canada and U. S. A. till October, when I became ill through accepting too heavy a programme. However, I am almost all right again now and my doctor says I may go off to Russia again soon to get the final material for my book. I am hoping to drive there in my motor caravan!

I have very happy memories of U. S. A., and hope to have the money, time and health to return some day.

— MAURICLE HUSSEY

POEMS FOR CHILDREN

I am interested in prayers and religious poems which parents have shared with their small children. The printed collections which I have seen are largely made up of overly sentimental lush stuff. Would anyone care to mail me a copy of something she thinks is true and well said? Thank you.

— POLLY VICTOR
2214 - 72nd Ave., S. E.
Mercer Island, Wash.



NOTES FROM HERE AND THERE

MARRIAGES

FARMER-SECREST — On June 15, at Highlands University Hall, Las Vegas, New Mexico, LANG FARMER and IVAL WETZEL SECREST, under care of the Santa Fe Friends Meeting.

YOUNG-TANNHAUSER — On June 1, 1963, under care of Multnomah Meeting, STEPHEN YOUNG (Orange Grove Meeting) and SYLVIA TANNHAUSER.

CHA-DUNN — On May 10, at the Korean Methodist Church, SANG DAL CHA (Los Angeles Meeting) and PHYLLIS CHOO DUNN.

BOYCE-CANO — On May 5, under care of San Francisco Meeting, MEL BOYCE and GRACE CANO (San Francisco Meeting).

HOOPES-FREEDMAN — On June 8, under care of Radnor (Penna.) Meeting, JAMES HOOPES and SARAH FREEDMAN (Berkeley Meeting).

RESIDENT HOSTESS OR COUPLE, Quaker, wanted for Friends House, Los Angeles Meeting, 4167 So. Normandie, Los Angeles 62, Calif.

LANE-FOLLOWS — In May, DOYLE LANE and PRISCILLA FOLLOWS, both attenders at the University of British Columbia Friends Worship Group.

RAPHAEL-McGARRAUGH — On June 22, under care of Yellow Springs (Ohio) Friends Meeting, DAVID RAPHAEL (Orange Grove Meeting) and MILA McGARRAUGH.

HOUGHTON-COAN — On June 22, under care of Solebury (Penna.) Friends Meeting, DAVID HOUGHTON and BARBARA COAN, both Sojourning Members of University Meeting.

NEW DIRECTIONS FOR FRIENDS

TOM and RUTH DeLACKNER (Berkeley Meeting) are completing plans to go to Uganda, under the Columbia University—State Department Teachers for East Africa program. (For more about this program, see Bill Powell's letter in the March issue of the BULLETIN.)

SHARRY SIMERL (Berkeley Meeting) has been accepted on a Peace Corps assignment in Gabon.

REGA ENGESBERG (Orange Grove Meeting) will be traveling in the eastern U. S. and to Austria this summer, with a travel minute from her Meeting.

SAN LUIS OBISPO MEETING has suspended its formal organization until the end of October, 1963. They will send no delegates to Half-Yearly and Yearly Meetings. "We are encouraging our members to spend this time examining our inter-personal relationships more closely...We will meet for business only when we feel it to be necessary, and will meet for worship or discussion as we feel led to do so."

EDMONTON PREPARATIVE MEETING should be listed in our Meeting Directory (January 1963) as a preparative Meeting under care of Calgary Monthly Meeting. Clerk is Desiree Heston, 11523 — 141 Street, Edmonton, Altoona, Canada. Meetings for Worship are at 4 pm on Sundays. For information, phone GL 5-1826.

NEW CLERKS

For DELTA MEETING: Ken Stevens, Route 8, 3473 California Avenue, Modesto, California.

For EASTSIDE MEETING: Helen Stritmatter, 8031 — 124th NE, Kirkland, Washington.

For PACIFIC ACKWORTH PREPARATIVE MEETING: Richard Manners, 1938 W. Brockway Street, El Monte, Calif.

JOHN WOOLMAN SCHOOL reports that it has had a fine response to its request for articles needed for the school, and has been given a 10' x 40' trailer. Still needed are: A typewriter with Elite type and two refrigerators. PLUS — people to work at the school on weekends. Write or phone Marshall Palley (1617 Spruce Street, Berkeley 9, Calif. — TH 5-0896) if you can help.

LOST: PYM'S SONGBOOKS, pocket size, issued by Cooperative Recreation Service, Delaware, Ohio. Some 100 to 200 copies. Last seen at PYM sessions in Salem, Oregon, 1960. Please notify Walt Raitt, 602 Hurstview, Monrovia, California if you know their whereabouts.

WEBER HOUSE, a small residence donated to Palo Alto Friends Meeting and adjacent to it, needs a presiding spirit. It offers a family or individual opportunities for living, fellowship, and creative service. If interested, write Virginia Brink, 2471 Ross Road, Palo Alto, California. Adv.

THE FRIENDS BULLETIN
1616 Tenth Avenue
San Francisco 22, California

The *Friends Bulletin* is an organ of Pacific Yearly Meeting designed for the exchange of information, news and concerns among our widely scattered membership, and for sharing our spiritual insights. It costs over \$2.50 per year per subscriber, and contributions toward or beyond this amount, sent to the above address, will be gratefully received.

ADDRESS CHANGES. Please inform the *Bulletin* if you move. The Post Office no longer forwards third class mail, and each returned copy costs us 8¢.

ADVERTISEMENTS. As a service to *Bulletin* readers, advertisements may now be placed in the *Bulletin*. Cost: 5¢ per word.

ALL CORRESPONDENCE should be sent to the above address.

BULLETIN COMMITTEE: James Estes, Chairman; Virginia Harris, Editor; Elizabeth Estrada, Kristina Etter, Ethel Miller, Esther Morgan, Betty Jane Peckham, Gretchen Rudnick, Madge Seaver.

DEADLINE for all material: 20th of month preceding issue.

PACIFIC YEARLY MEETING
of the Religious Society of Friends

Clerk: Edwin Morgenroth, 2721 Fifth Avenue, Corona del Mar, Calif.; *Assistant Clerk:* Gretchen Tuthill, 3840 Skyline Drive, Carlsbad, Calif.; *Recording Clerk:* Walt Rait, 602 Hurstview Avenue, Monrovia, Calif.; *Reading Clerk:* Stanley Shaw, 2500 North Lawrence Street, Tacoma 7, Wash.; *Statistical Secretary:* Mildred Burck, 120 Vineyard Drive, Corvallis, Oregon; *Treasurer:* Robert T. Young, 234 East Colorado Boulevard., Pasadena, Calif.; *Young Friends Clerk:* Connie Jump, 2806 N. E. Alameda, Portland 12, Oregon.

LOS ANGELES FRIENDS report that they are now meeting in their new Meeting House, 4167 So. Normandie Avenue, L. A. 62. The place is a frame bungalow with large living rooms and three bedrooms. With a Quaker hostess (or couple) in residence (see advertisement), it is hoped that it will be not only a center for Meeting activities, but a place where visiting Friends may spend the night at nominal cost.

VILLA JONES. Copies of the latest report on the activities of Villa Jones, the association to foster understanding

among peoples in North American countries, are available from the Director, Roberto Cuba Jones, Chilpancingo 23, Mexico 11, D. F.

MEETING DISPLAY AT PYM. It has been suggested that Monthly Meetings prepare an exhibit for Yearly Meeting, consisting of a picture of the Meeting House or place, a copy of the statement to visitors, and a copy of the State of the Society report. Space will be provided for this display, and it is hoped that most Meetings will wish to participate.

FRIENDS BULLETIN
1616 Tenth Avenue
San Francisco 22, Calif.

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